

# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. VI No. 8

VANCOUVER, B.C., AUGUST, 1952

PRICE 10 CENTS

## Poster Contest Winners Announced

*See Stories, Pages 3 and 5*



CHARLES J. CHIBITTY, a fullblood Comanche Indian, and three times world's champion war dancer, was a competitor in championship dances of the seventh annual Pawnee Indian Club pow-wow held July 10-13 at Mission Park, Pawnee, Oklahoma. The Native Voice hopes to receive a report of this important event for publication in an early issue.

—Photo Courtesy Lee nad Mary Elizabeth Good

**Continued from Last Month****By Newell E. Collins**

# Tecumseh and the War of 1812

(Chapted IV Cont'd)

A triangular tract along the eastern boundary of the territory, known as the "Gore", was open to the whites. Land could also be purchased in the Clark Grant and at Vincennes. These two last tracts were the only white settlements and were separated by a hundred miles of wilderness. In 1800 the entire white population of the territory was less than 2500 and the 5000 Indian warriors who occupied the section, with proper organization and leadership could easily have expelled the Americans, had they been disposed to do so.

IN 1799, provision had been made to survey the territory with a view to establishing accurate boundaries, but no money was appropriated for the purpose and the plan was not carried out at the time. Early in the year 1802, Harrison consulted both the white settlers and the Indians in order to arrive at correct boundaries. Suggestion was made that some of the representative Indian chiefs accompany the surveying party. The original plan was to restrict the Vincennes tract to less than seventy-five square miles. The Indians were naturally opposed to large grants and denied that they had ceded more than seven or eight thousand acres to the French.

Harrison had discovered an old deed at Vincennes, ceding a large tract to the Wabash Land Company in 1775 and by virtue of this, he made claim to all of the land included in that and also in the Illinois Land Company's grant, although Congress had declared that these grants were worthless and conceded that the Indians were privileged to sell their lands or keep them as they chose.

In August, 1802, Harrison conferred with the chiefs of the Wabash tribes at Vincennes. A preliminary treaty was negotiated on

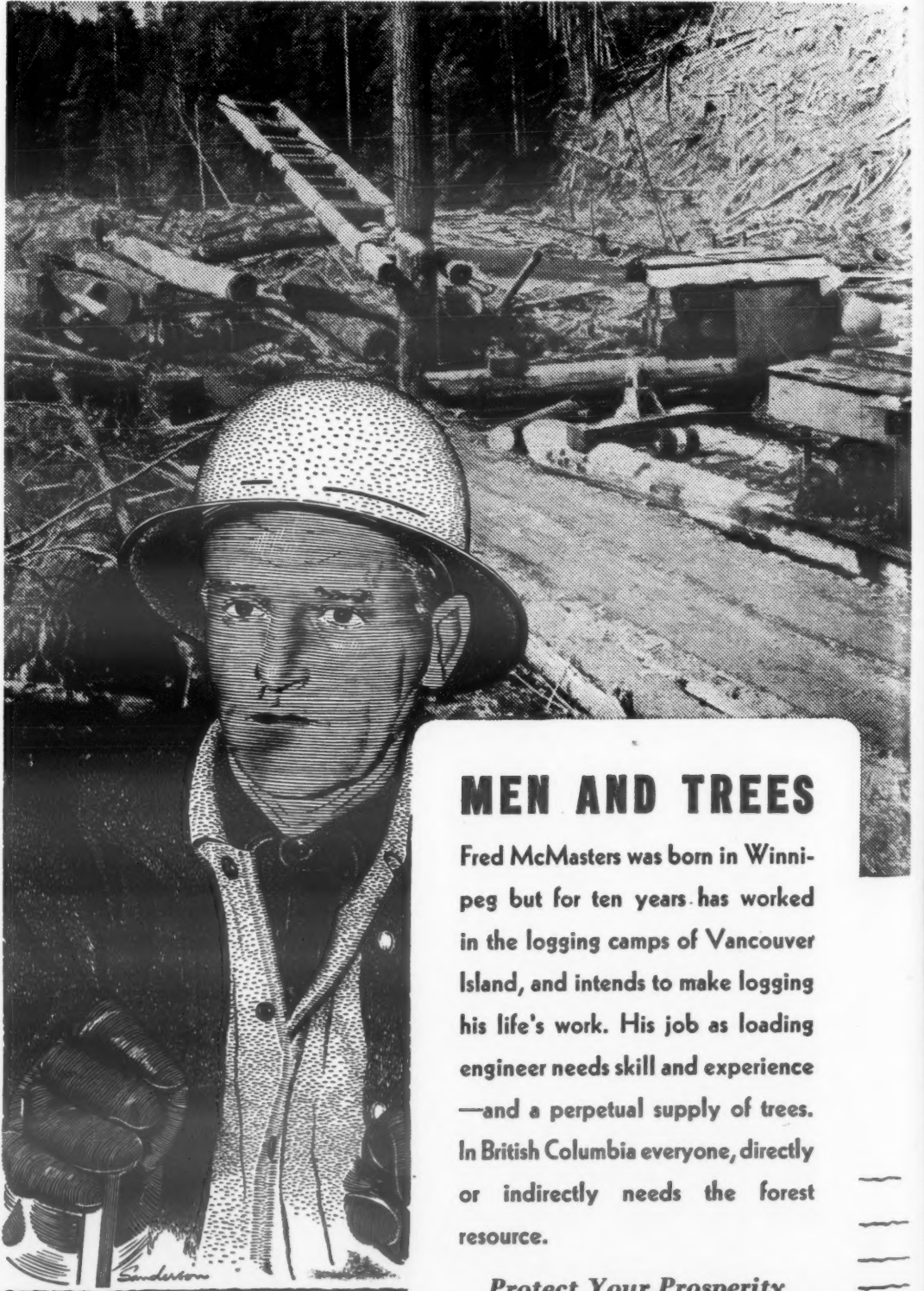
September 17th by the terms of which four chiefs, Richardville, Topeebee, Little Turtle and Winimas were to meet with Governor Harrison at Fort Wayne the following spring. Little Turtle was perhaps the most influential of the group and at this time was receiving an annuity of \$150 from the federal government, which doubt-

less inspired his friendship and induced him to agree to a treaty which would be advantageous to the Americans.

Thus, by the Treaty of Fort Wayne in the spring of 1803, Harrison secured 1,152,000 acres of land. Included in the transaction were the salt springs of Saline Creek. The Indians were not com-

pensated in any manner as Harrison claimed that this land had been included in the territory ceded by the Treaty of Greenville. Under the terms of the Treaty of Fort Wayne, the Wabash Indians were to receive 150 bushels of salt a year, this being in the nature of an annuity.

(To be Continued)



## MEN AND TREES

Fred McMasters was born in Winnipeg but for ten years has worked in the logging camps of Vancouver Island, and intends to make logging his life's work. His job as logging engineer needs skill and experience—and a perpetual supply of trees. In British Columbia everyone, directly or indirectly needs the forest resource.

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Continued From Last Month

# Roving Packs Of Little White Boys

By **BIG WHITE OWL**  
Eastern Associate Editor

## Conservation in School

"Ladies and Gentlemen: In this great country, not enough people are interested in the conservation of their natural resources. They need to be helped out of this state of apathy. I have always maintained that lessons on CONSERVATION should be taught in every school and in every home. Our little children need that kind of training. It would make them better Canadians.

"I have met some people, mothers and fathers of children, right in the city of Toronto, the culture centre of Ontario, who do not know the difference between a maple tree and an elm tree, who know absolutely nothing about the fertility of the rich soil in their backyards. They belong to the machine age and care nothing at all about NATURE. They are nothing much better than mechanical robots!

"There is nothing so distressing, nothing more saddening than to see thriving young trees being deprived of their life by hatchet-happy roving packs of little white boys, whose parents never taught them anything about the value of trees because they do not know the first thing about trees themselves. . . . I repeat: Lessons on conservation should be taught in every school throughout the land!

"I believe it is the duty of our government to inform and to educate the people of our land and help them to be more conservation-conscious. The government authorities of this province are not lacking in facilities to do this. They have available the excellent report of the Select Committee on Conservation, the Advisory Committee on Forestry, the good advice of Major General Howard Kennedy, Consultant to the Department of Lands and Forests, the New Conservation Council of Ontario, the Experts of the Ontario Agricultural College, and the various committees associated with the Ontario Research Council.

## Provincial Park

"At this point I have an important suggestion to offer: I suggest that the whole of Don River Valley be made into a provincial park, where ordinary people, students and conservationists, may come to study nature or just relax!

"We Torontonians need a quiet



**BIG WHITE OWL**

retreat like that where we may go to get away from our smoky city for a little while. . . . KITCHIE MANITOU (Great Spirit) never seems so big and real to me as when I can get away from the smudgy city, far from the hustle and bustle of noisy crowds, speeding autos and clanging street-cars. In TORONTO the people, at the slightest pretext, seem to push 'THE GOOD SPIRIT' out of their way. They would make a satellite of HIM. They seem to be always in a great hurry to get somewhere or get something—indeed, some of them are a foolish and restless people.

"But out in the country where the air is pure and clean, where the fragrance of flowers permeates every nook, where there is plenty of space and elbow room—There our Great Spirit's garments are the sunlight and the blue sky. HIS breath the winds that blow across the fields and valleys, and the songs HE sings are the symphonies of the creeks, the rivers, and waterfalls. Yes, our 'Great Spirit' is everlasting and mighty, if that were not so HE would not have created so vast a place as that which embodies the stars, the planets, the boundless space, and this Earth of ours where we live, which seems so infinitely large to us, but when

## OKLAHOMA NOTES

# Pawnee Home Coming Pow Wow . . .

By **JIMALEE BURTON**

Again the Pawnees are tightening their drums. North-eastern Oklahoma largest Indian pow wow of the year scheduled to open July 10 and continue through July 13, as the tribes seventh annual living memorial to the living and dead vetrans of World Wars I and II, and this year of the Korean conflict.

Tom Morgan, principal chief of the Pawnees, hopes all 31 of Oklahoma's Indian tribes will take part this year. Twenty-seven of them were there last year, with a total of 242 costumed war dancers.

The Pawnee county fairgrounds, a mile north of Pawnee, Okla., on highway 18, is being readied for the camps to be pitched during the four day event. The big floodlights over the football field and all of Pawnee are beginning to quiver with anticipation.

The club will give rations to all visiting Indian campers and is offering a total of \$500 in prizes to the best dancers.

The pow wow's tradition goes back far beyond the Pawnees' migration from Nebraska to Oklahoma in 1870. It was permitted to lapse in 1928, but was again revived in 1945 by three returning World War veterans, Frank Young-eagle and Walter Keys, of the Rainbow division, and James Sun-eagle of the 90 Division. It has grown steadily since.

"There's symbolism," Ed Long, the treasurer of the club, explained, "even in the giving of the rations, which begins the second day of the pow wow. We present the food to the visiting tribes, then, they with prayer, offer the food to God. All tribes that want to take part are welcome."

Carl Whitcomb, 15, of Land of the Lakes, Mich., wrote the club asking permission to present his fire-eating dance. Some of the northern Indians actually eat fire in their dances. This specialty will be a rare treat if the lad is able to come to Pawnee to present it.

This year, the Home Coming Club plans lacrosse or hand or stick ball as a special attraction on Tulsa Day. Creeks and Shawnees will take part in the fast, somewhat dangerous game, played with long sticks about the size of a hickory stick, with small ball-sized nets fastened to the ends.

The tribes four bands, the Skidi, Chowi, Kitkahaki and Petahaerat, are running over the old songs. Other singers from visiting tribes will have a place on the program.

we compare it with the UNIVERSE, our world is nothing more than a grain of sand on the sea shore of eternity.

## Preserve Conditions

"Ladies and Gentlemen: They tell us the secret of success in wild-life conservation is the balance of nature. So the best way to preserve wild-life would be to preserve the conditions in which wild

(Continued on Page 8)



**JIMALEE BURTON**

Oklahoma Associate Editor of The Native Voice, has been ill for some time but we are very pleased to report that she is out of hospital and on the road to recovery.

Pee Wee Newrider, a many times champion dancer and artist, decorates the towns store windows with Indian water color painting annually for the pow wow, says "It isn't how fast they bob up and down that counts in war dancing, it's how fast you beat your foot to the ground in time to the singing. You must know these songs to keep good time.

"Governor Johnston Murray of Oklahoma who is of Indian descent expects to be with us Tulsa day, as he was last year," said Walter Keys the Club president.

Beverly Plumly, Pawnee princess last year, and Marlene Eagle, 1951 homecoming princess, will open the fiesta July 10 and will assist the 1952 princess who will reign over the four days of dancing.

The cherished costumes are being readied . . . the war drums tightened, and all looking forward to this great celebration in honor of our war veterans.

Editor's Note: The above article arrived too late for our July issue and as can be seen, was written before the Pow Wow took place. We hope to have a later report on the event.

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## Blood Donor Clinics

In an earlier issue of The Native Voice this year, Dr. P. S. Tennant made a strong plea on behalf of the Red Cross Blood Transfusion Service. Officials of the Red Cross Society state that voluntary donations of blood by Indian people have definitely increased.

It should be unnecessary to say "Thank you" to those who have made such contributions of blood—it is too difficult to identify each one, but somewhere every pint of that blood has been helpful in carrying a patient through a serious illness or a severe operation. A pint may actually have saved someone's life.

A pint of blood is hardly missed by a healthy man or woman but it can mean so much to a person who is sick. Just where your pint might go makes very little difference as long as it is doing good and this most certainly is the case in the hands of the Red Cross. Our native people, when ill in hospital and in need of blood transfusions, are supplied with necessary blood by the Red Cross, without question and without any charge. It may have come from an Indian, but it may not; it makes no difference to the Red Cross if they have blood on hand and ready to use. Such blood has been carefully tested and preserved for any emergency call.

Indians of B.C. can prove their interest in this valuable work and their gratitude for the thoughtful gifts of others by attending Blood Donor Clinics when they visit your district this Fall. The following dates are listed for your convenience and it is suggested you clip this list from the paper and pin it up in a handy place as a reminder.

September 16-17 Chilliwack  
September 24 Langley Prairie  
September 25 Abbotsford  
September 30 Vernon  
October 1 Vernon  
October 2 Salmon Arm  
October 21, 22, 23 Kelowna  
November 3 Oliver  
November 4, 5 Penticton  
November 25, 26 Nanaimo  
November 27, Courtenay  
November 28 Campbell River  
December 3, 4 Powell River  
December 12 North Vancouver  
December 18 West Vancouver

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## Yugoslavian Ambassador Appointed Chief 'Clasla'

North Vancouver — Dr. Rajko Djermanovic, ambassador and plenipotentiary of Yugoslavia, was inducted into the Capilano Indian tribe at a quiet ceremony beneath Lion's Gate Bridge recently.

The honor of being made a chief was bestowed upon Dr. Djermanovic by Chief Joe Mathias, who favored the distinguished visitor with the name "Clasla," which means "The Sun" in Indian language.

The late Senator Gerry McGeer was known by that name among the Capilano Indians until his death, when the title was removed for use again, as is the custom.

In company with Slavko Zecevic, secretary to the embassy of Yugoslavia, Dr. Djermanovic was treated to the impressive ceremony and to native dances performed by the children and grandchildren of Chief Mathias and his wife.



Joe Mathias and "Clasla" . . . a New Chief

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# TB Poster Contest Winners Named

Anthony Marshall, a pupil in Grade VII, Christie Residential School, Kakawis, B.C. won the grand award in the 1951-52 British Columbia Tuberculosis Society "Indian Schools Tuberculosis Poster Contest" for pupils in residential schools. His teacher is Sister M. Loretta, OSB.

Prize won by Anthony is a beautiful wrist watch while the school was awarded a trophy cup.

In the Day School section Bonnie Carpenter of Bella Bella School, Campbell Island, B.C., won the grand award, a Humber bicycle. Teacher is Frank C. Dey and the school was awarded a trophy cup.

Detailed results of the contest with \$3 first, \$2 second and \$1 third prizes, are as follows:

## RESIDENTIAL SCHOOLS

School	Teacher	Award	Pupil
Christie Residential School, Kakawis, B.C.	Sister M. Loretta, OSB	2	Sullivan Louie
St. Paul's Residential School, North Vancouver, B.C.	Sister J. Lawrence	3	Eugene Leo
Potenay Residential School, Cranbrook, B.C.	Sister Francis Damien	1	Tassie Baker
Super Island Residential School, Mainus, B.C.	Sister May T. Bernadette	2	Eugene Lewis
Bejac Residential School, Bejac, B.C.	Sister Xavier Marie	3	Charles Joseph
Amloops Residential School, Amloops, B.C.	Mr. V. Verhulst	1	Sally Jack
Mariboo Residential School, Mile House, B.C.	Sister Mary Serena, SSA	2	Martina Paul
St. Mary's Residential School, Mission City, B.C.	Sister Agnes Therese	3	Isaac Parker
St. George's Residential School, Porton, B.C.	Miss M. Carroll	1	Simon Point
	Mrs. Whitehead	2	Ralph James
		3	Mary Antone
		1	Shirley Prince
		2	Leonie Louie
		3	James Anatole
		1	Eliza William
		2	Clarence Bageose
		3	Rose Adolph
		1	Rita Harry
		2	Dora Johnson
		3	Laura Christopher
		1	Francis S. Jim
		2	Moses Jones
		3	Myrtle Stager
		1	Morgan Sam
		2	Tim Spinks
		3	Virginia Dunstan

**SPECIAL NOTE:** Two pupils, whose names are given below, received HONOURABLE MENTION for quality of their work and grasp of the subject of the Contest:

Sullivan Louie of Christie School  
Morgan Sam of St. George's School.

## DAY SCHOOLS

Bella Bella	Mr. Frank C. Dey	2	Steve Carpenter
Campbell Is., P.O. B.C.	Miss F. Hamilton	3	Nora Windsor
Natsino	Not known	1	Margaret Nelson
Natsino, B.C.	Not known	2	Wilfred Nelson
Housat	Not known	3	No award
Housat, B.C.	Not known	1	Richard Webster
Port St. James	Sister Francis Xavier	2	Pauline Morris
Port St. James, B.C.	Sister Francis Xavier	3	Alex Sutherland
Behalis	M. I. Lacy	1	Peter Prince
Harrison Mills, B.C.	M. I. Lacy	2	Michael Antoine
Kanagan	Miss Margaret Green	3	Sally Pius
Vernon, B.C.	Miss Margaret Green	1	Virginia Phillips
Smith Inlet	Mrs. Ada Johnson	2	Violet Charlie
Margaret Bay, B.C.	Mrs. Ada Johnson	3	Eugene Point
Bella Coala	Miss Irene Loewen	1	Andrew Gregory
Bella Coala, B.C.	Miss Irene Loewen	2	Osta Lizard
Foricetown	Mrs. M. S. Leclerc	3	Richard Williams
Foricetown, B.C.	Mrs. M. S. Leclerc	1	Bill Walkus
Mountain	F. J. Kenny	2	Lucy Walkus
Illoet, B.C.	F. J. Kenny	3	David Walkus
Lasst, B.C.	Miss Ellerby	1	Freddie Edgar
	Miss Ellerby	2	Donald Snow
	Miss Ellerby	3	Sophie Edgar
	Miss Ellerby	1	Pearl Williams
	Miss Ellerby	2	Arthur Tait
	Miss Ellerby	3	Irene Alfred
	Miss Ellerby	1	Marie Williams
	Miss Ellerby	2	Valla Joseph
	Miss Ellerby	3	Joe Joseph
	Miss Ellerby	1	Brian Bell
	Miss Ellerby	2	Raymond Parnell
	Miss Ellerby	3	Patrick Weir

Kitwanga	Mrs. N. C. Hayhurst	1	Ralph Johnson
Kitwanga, B.C.	Mrs. N. C. Hayhurst	2	Clarence Johnson
Seton Lake	Miss Simpson	3	Dorothy Johnson
Shalalth, B.C.	Miss Simpson	1	Raymond Tom
Westholme	Mrs. Irene Whitaker	2	Dora Tom
Westholme, B.C.	Mrs. Irene Whitaker	3	Herbert Tom
Anaham	Sister Mary Immaculata	1	George Norris
Hanceville, B.C.	Sister Mary Immaculata	2	Elizabeth Thomas
Irish Creek	Mrs. H. Darby Hayes	3	Vernon Harry
Vernon, B.C.	Mrs. H. Darby Hayes	1	Victorine Stump
Stony Creek	Mrs. Alice M. Murphy	2	Edmond Alphonse
Vanderhoof, B.C.	Mrs. Alice M. Murphy	3	Yvonne Stump
Kitimat Village	Miss G. Findlay	1	Florence Charlie
Butedale, B.C.	Miss G. Findlay	2	Geraldine Brewer
St. Catherine's	Sister Dorothy Marie	3	Theresa Lewis
Duncan, B.C.	Sister Dorothy Marie	1	Jasper Thomas
Alert Bay	P. Dyck	2	Bessie Alexis
Alert Bay, B.C.	Mr. B. McKay	3	Florence Peter
Shulus	Mrs. M. Scanlon	1	Pearl Starr
Merritt, B.C.	Mrs. J. Massey	2	Kenneth M. Hall
Kitwancool	Mr. Helmut C. Schroeder	3	Louise Robinson
Kitwanga, B.C.	Mr. Helmut C. Schroeder	1	Raymond Peters
Fort Babine	Mr. Barwick	2	Theresa Alphonse
Fort Babine, B.C.	Mr. Barwick	3	Violet Alphonse
Kingcome Inlet	Miss Margaret Warnock	1	Robert Whannock
Kingcome Inlet, B.C.	Miss Margaret Warnock	2	Richard Hunt
Slammon	P. A. Livingston	3	Shirley Mowen
Powell River, B.C.	P. A. Livingston	1	Mickey Edward
Kispiox	Mr. George Thiessen	2	Roger Jackson
Hazelton, B.C.	Mr. George Thiessen	3	Wayne Shuter
Upper Dean	Not known	1	Andrew Johnson
Anahim Lake, B.C.	Not known	2	Lloyd Milton
Ucluelet	Mr. James B. Glover	3	Vincent Gogag
Ucluelet, B.C.	Mr. James B. Glover	1	Herbert Whess
Shwah	Miss Mary Gillis	2	Flora Pierre
Chilliwack, B.C.	Miss Mary Gillis	3	Ted Williams
Songhees	Miss A. Frith	1	Douglas Scow
Craigflower, P.O., B.C.	Miss A. Frith	2	Elsie Moon
	Miss A. Frith	3	Patrick Joseph
	Miss A. Frith	1	Ralph Bob
	Miss A. Frith	2	Leslie Adams
	Miss A. Frith	3	Norman Galligos
	Miss A. Frith	1	Mae Wilson
	Miss A. Frith	2	Norma Morrison
	Miss A. Frith	3	Robert Wilson
	Miss A. Frith	1	Eliza Squinas
	Miss A. Frith	2	Vivian Robertson
	Miss A. Frith	3	Mary S. Squinas
	Miss A. Frith	1	Gordon Taylor
	Miss A. Frith	2	Rosie Touchie
	Miss A. Frith	3	No award
	Miss A. Frith	1	Larry Jimmie
	Miss A. Frith	2	Barbara George
	Miss A. Frith	3	Gordon Jimmie
	Miss A. Frith	1	Gilbert Joe
	Miss A. Frith	2	Ellen Sam
	Miss A. Frith	3	Gasper Jimmie

**SPECIAL NOTE:** Five pupils, whose names are given below, received HONOURABLE MENTION for quality of their work and grasp of the subject of the Contest:  
Robert Whannock of Alert Bay School,  
Raymond Peters of St. Catherine's School,  
Florence Charlie of Irish Creek School.

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## Blood Reserve Member Wins Tom Longboat Trophy

By HUGH DEMPSEY

A member of the Blood band of the Blackfeet Confederacy has been awarded the Thomas Longboat Medal for being the best Indian athlete in Alberta and the Northwest Territories.

He is Charles Small Face, who though still in his teens, has already made a name for himself in the fields of boxing, marksmanship,

### YOUTH DROWNED AT SUNNYSIDE

A 16-year-old Kitselas Indian boy, Floyd Bolton, was believed to have drowned recently in Skeena slough at Cassiar.

RCMP from Port Edward were called to the scene and are aiding in dragging operations being conducted by the boy's uncle, Eddie N. Bolton.

A brief report from Cassiar said the boy is believed to have slipped off a boat into the tide. He lived with his grandmother, Mrs. Rebecca Bolton, at Port Essington.

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## CANNERS OF SALMON

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track work and all round sports.

The youth, who is a corporal in the Blood Reserve Army Cadets, was awarded the medal at a special ceremony at the Blood community hall. At the same time, he received a rifle and medal for marksmanship, and other athletic awards. He was previously awarded trophies for honors in provincial boxing competitions.

The Thomas Longboat Medal is awarded annually to Indian athletes in eight parts of Canada, by the Indian Affairs Branch and the Amateur Athletic Union. It is made in tribute to the great athlete of the Onondaga Clear Sky Tribe of the Six Nations Reserve, Ontario. Engraved on the medal are the words: "In memory of the great Indian long-distance runner, Thomas Charles Longboat, for achievements in amateur athletics."



CPL. CHARLES SMALL FACE  
Blood Reserve, Alberta

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## Mrs. Hopkins Recalls Early Experiences

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Dear Friends:

Mrs. Geo. F. Hopkins wishes me to write for her. She is very feeble and quite an invalid. She has very bad heart attacks and does not expect to be here much longer. She wants to thank you very much for sending The Native Voice for so long. She sends her love to you and to all the Indians who remember her and to Dr. and Mrs. Peter Kelly.

She says, I went to the Naas River at Lacost now Greenville and spent one winter at Kittadamax and was called back to Greenville after 9 months.

While there the tragedy at Dr. Crosby's home took place. The children were having diphtheria and I travelled all night to get to Dr. Crosby's home. The baby had already died when I arrived. Mrs. Crosby and her youngest daughter were both quite ill in bed with diphtheria. As I had no family I felt I was the best one to go and help them and one of the ladies in the Children's Home stayed nights.

It was very bad as Dr. Crosby was away and we could not reach him. I was at the door when he came in so heart-broken. The little daughter died the second day I was there.

In 1881, I was married to Mr. Hopkins at Skidegate, Queen Charlotte Is. In two or three months, I cooked a box of food and we went over to Gold Harbor to build a church. We stayed in the Big Chief's home and they gave us the top gallery to sleep on. We spent a week there helping the Indians with the building. The large fires in the center of the the Chief's house caused the roof to catch fire several times and the smoke made my eyes so sore. And we had to eat the cold food but had hot drinks.

One time Mr. Hopkins went to visit a heathen village to the west of Queen Charlotte Is. and the Indians there had never seen a white man before and thought he was the Great Spirit. They wanted him to stay and to hear more and more from the Big Book. He was gone so long I began to think he must have been drowned.

One time, returning from Gold Harbor where we went every Sunday afternoon to hold service, the waves washed over our canoe and I was soaking wet. The Indians were watching for us gathered on

the beach and called to us to w and come in on a big wave whi we did and they caught the can and pulled it up on the beach.

I remember so well when El Moody died. She was such a go Christian and a good singer and taught her to play the organ. S stayed with us several mont while her husband was in Alas When she died at Naas Harbor was with her and she said "I going home to die no more". S had a little home not far from t Greenville church and she sa "Don't forget me when you see a little house", but it was burn down soon after.

I would like to tell you about t faith of the woman at Skidega She was dying. She, was a go Christian. Her family felt bad and were crying and she told the not to cry for she was going heaven and be with Jesus; but the said, "How shall we know that yo have gone to heaven?"

It was pouring rain and had be for several days. She said, "As so as I die, I'll ask the Lord to cau the rain to stop and the sun shine and then you will know got there alright". My own fai failed me and I thought Oh, my! it doesn't stop raining, what w they think, but it did stop and the sun shone brightly and we were a so glad. That was about '86 or '87.

If Mrs. Anna Dudoward is st alive, she will remember us I al My eyes are failing and I a very deaf so please do not send the paper anymore.

I remember Arthur Caldwell marriage quite well and his fath Job, came to school to me and w so interested in the Bible.

My love to all of them and hope you will be able to help a l of Indians.

I cannot remember names no but I remember a great many o the Indians.

I'll be 90 years old if I live un next February.

My comfort is in Jesus. If yo see fit to print some of this for the encouragement of the Indians, I like very much to have two copie of that Native Voice for my so and daughter.

I also think of Mr. and M Charles Russ and little daught 7 years (Elizabeth) at Kittadamax

Mrs. Hopkins had a bad heart at tack this morning she dictated the above but recovered and was u and around later in the day.

MRS. WILLIAM GREEN  
(Widow).

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# A Friend From The Fraser Valley Writes

First, I sincerely wish to apologize to all concerned for my long silence, but I am happy that the silence has borne new fruit; we now have Mr. Clarence Joe Schelt, B.C. and Mr. Edward Morrow, Point Grey, Vancouver, B.C. added to the Vice Presidents of The Native Brotherhood of B.C., and to the two gentlemen go my heartiest congratulations. I sincerely hope they will emphasize the full contentions of their membership, so to satisfy their confidence, and to facilitate solution to difficult problems that confront various Tribes and Districts. Those who nominated those two men may be assured the intelligence and capability of Mr. Joe and Mr. Sparrow are excellent, and that's no exaggeration.

I may add that those Districts have been quite neglected, I have been the only one visiting them at various occasions, and happy to say the majority co-operated most diplomatically. Now that they have their own Vice Presidents, this should encourage all concerned that they are now fully represented in The Organization, and they fully deserve it.

I do not wish to boast, but the majority of the membership at large, I am sure, are aware that at the time, the organization was at the verge of disintegration, but only for the Benevolence of one great friend who made it possible to maintain the Vancouver office when Mr. G. R. Williams was our Business Agent. Mr. Williams and I did some difficult travelling, touring and organizing various Districts, and circulations of joint circulars to all branches was made possible also.

As a result, a general meeting was called at Alert Bay B.C. The Executives presented the problems to the membership of the Alert Bay District, and their decision was accepted by your Executives, hence the expanding and successful Unity of Your Organization, so to the various branches of The Native Brotherhood of B.C. Inc., keep up your full support to your organization financially, present your difficult problems to your Vice Presidents or submit them to your Vancouver office, for only by collective bargaining shall we hope to gain substantial achievements. For, united we'll stand, and disunited we'll fall into complete disintegration.

I can contradict many clauses of the new Indian Act, people who derive their livelihood on the land, and holding large fertile lands, as also those diminished bands due to death rate, and only a few reside on large Indian Reserves are now confronted with deficient circumstances, there are few clauses that will facilitate the progress of our welfare.

Your Native Brothers and Sisters of the Fraser Valley are within the midst of a great struggle for their livelihood due to the I.W.A. strike. Us feeble ones are left idle while our younger ones crossed the border in seek of other employments such as berry-picking etc., but I'll get along regardless.

Just the other evening I entered a restaurant for a quick snack, so ordered a cold pork sandwich. My short time was up but no sandwich, so I told the waitress I couldn't

wait for them to catch the pig for I had to leave, not aware my niece was the cook, till she scolded me. So the following evening after guzzling a few beers, I went for a snack, saw my niece was at the kitchen, I told the waitress go tell my niece if they have caught the greasy pig, I'll have the pork sandwich.

How many of you folks at large know the difference between a snake and a flea? Well! a snake crawls on it's own belly, while a flea doesn't care whose belly it crawls on.

My congratulations go out to all who enjoy life successfully, and my heartfelt sympathy to you who have met with misfortunes and difficulties. I may never be with you again at your conventions to take active part in your deliberations, but my whole heart will always be with all of you, and I'll always

treasure the diplomatic co-operation you extend your Organization.

Keep up your good and in-exhaustive efforts for the Unity of your Organization, and also co-operate with your official organ and voice, **The Native Voice**.

Submit your stories and news and you are assured they will be published as they are, with the exception of those that need a thorough supervision. Do not let your subscriptions expire without renewal, and endeavor to get your friends to subscribe, for your subscriptions is the support to the function and life of your paper.

The thoughts and memories of all of you will linger in my mind always, so wishing you all the best of every thing. I thank you.

Your Old Friend

OSCAR D. PETERS,  
P.O. Box 116, Hope, B.C.

## Uniting The Indian People

By NICHOLAS PLAIN, Sarnia, Ont.

"The Governor in Council may at the request of a band grant to the band the right to exercise such control and management over lands in the reserve occupied by that band as the Governor in Council considers desirable." — Section 60 (1) of the New Indian Act.

Inspired by the article, "Comments from Our Alaskan Editor," in the June 1952 issue by Chief Paul Cooke (Flying Crow), I venture to write a few of my humble thoughts on "Uniting of the Indian Race for One Common Cause, that is, the Indians to Rule North America again."

There is a general consensus of opinion that all tribes in North America worshipped the one "Great Spirit," the source of all life and creator of the universe and the Indian in his pure nature was constantly struggling to understand and recognize the voice of nature in the roll of the thunder and the howl of the gale, and the Indian seems a puny creature when he pits his strength against the wind or tries to stem a flood. Nature myths or legends arose through Indians' attempts to explain natural wonders or facts of nature, and nature worship because Indians believed that the wonderful objects of nature, such as the sun and moon, were deities and that thunder, lightning, rain, or wind were sent by angry gods to punish evildoers. In this way, naturalistic religion came into being and in that religion prayers were offered to the Great Spirit.

One such prayer appeared in the May issue submitted by my friend Jasper Hill (Big White Owl). I would suggest that this Indian prayer be printed and framed and hung in every Indian home alongside the Lord's Prayer. The author of the Lord's Prayer said to His disciples, "For I am meek and lowly," and in the Indian prayer, "I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself." This humble attitude is necessary for an effectual prayer; pride is ruled out.

Coming now to the subject of uniting the Indian race for one common cause. First, thanks to the educational system for the English language which makes it possible to converse with each other, and also through the medium of **The Native Voice**, we reach across a vast continent with our constructive thoughts. We must assume that we are part and parcel of the government on this continent and as such, our duty then is to co-operate with the governments for the welfare of all Indians and to protect the Indian from exploitation.

The aim and object of unification of the Indian races is to perpetuate and preserve our posterity as a sovereign people and since we have been segregated into reservations for protection from encroachment of unscrupulous persons, the Indian is gaining a broader outlook of his place and duty in this vast continent of ours, is beginning to realize that living under the rules and regulations of the reservation is rather a detriment to his progress.

In the Act quoted above, the band has now the right to demand self control and management of its own land and still retain its status as a component part of the government, thereby the right to hold all land now owned. When several bands have assumed self control and management of the land they own under this Act, that will be the time for the Indians to implement the suggestion of Chief Paul Cooke to affiliate the U.S. Indians with the Indians of Canada.

His expression that "We shall not unite in one year, nor in 100 years but during the century of mutual understanding we shall have made progress, a progress to keep abreast of the changing world."

This should be an inspiration to all those who have had experience in the councils of the Indians. I will be 76 years old on the 26th of July. My first experience to sit in the local council was when I was 27 years old and as time went on, I became affiliated with the Grand General Indian Council of Ontario, which met every two years from the time it was organized in the 1860's and I have sat in the executive council of this organization.

So, dear reader, may I ask you, Why did the Great Spirit allow me to go through all this experience? Possessed with such experience, I become thrilled reading such articles of a constructive nature; these articles are going to be the means of bringing together the best minds of the Indian race and the natural outcome will be the unification of the Indian race of North America.

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## Woman Elected Reserve Councillor

CAPE CROKER.—Cape Croker Indian Reserve on Bruce Peninsula has elected Mrs. Georgina Waukey as one of its five councillors. Two other women were defeated. This is the first year women have been eligible for Indian reserve councils.

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## Roving Packs

(Continued from Page 3)

creatures live. Fish for instance require pure streams and unpolluted lakes to thrive and multiply. This theory cannot be applied to the lower end of Don River, because that portion of the river has been turned, by the erring white man, into a sluggish, stagnant, stinking, sewer-laden stream . . . This disgraceful condition can be attributed to the short-sighted civic authorities in Toronto. They have done nothing to stop the pollution of the once beautiful Don. Even the giant willow trees that flourished along its banks are dying . . . Soon the banks will be barren and devoid of all vegetation!

"The Don Valley Conservation Association is doing everything it can to remedy this sad state of affairs. Their chief aim is to restore the timber and wild-life native to Don Valley. They believe this val-

ley can be restored to its natural beauty by planned reforestation and preservation of the few stately trees still there. They believe the natural fauna in this valley should be saved for posterity. Their belief the natural fauna in this valley should be saved for posterity. Their motto is: "Yours To Enjoy, Not To Destroy."

"In concluding, I leave this thought with you: The migration of the beautiful bird known as the

Cardinal into this area twenty years ago was a good one. It was the beginning of a new era for Don River Valley. It was a spark which fired the nature loving men and women into action. "Today you have The Don Valley Conservation Association of York with the Indian fire-bird, Cardinal, as its emblem . . . organization deserves the full port of every good Canadian."

"I Have Spoken"

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